The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY · Founded 1842

REGISTERED AS A NEWSPAPER No. 6204 Saturday, June 3rd, 1961 Price 4d.

RULES FOR THE COLD WAR

IT is supposed, in the intricacies of diplomacy, that Mr. Kennedy has been "forced" to meet Mr. Khruschev. Coming to Europe to meet President de Gaulle and the Prime Minister he could hardly avoid meeting Mr. Khruschev, when asked to do so, without hardening the cold war; and more particularly without giving Mr. Khruschev the opportunity to say that the President was remembering the Cuban disaster.

There is plenty in terms of the cold war for the two men to talk about, and at the moment, in these terms, Mr. Kennedy is hard-pressed.

The boundaries for the containment of communism in the Far East are shaky.

Laos and S. Vietnam are under pressure, and it does not cease in spite of the conference on neutrality taking place in Geneva, and likely to go on for a long time. The one man who has to take vital decisions over this is Mr. Kennedy. Very soon the status of Berlin, and with that the future of East Germany, will probably have to be settled. Mr. Kennedy once again is in the exposed position of probably having to make decisions under pressure. The advantages, superficially at least, are in the Russian hands. No wonder Mr. Kennedy was defiant in his speech to the Congress before he came.

The cold war is very much in progress, as the President is constantly reminding his countrymen and everybody else who is interested.

Petrified Situations

It is likely to last a long time. For many reasons many areas of the world are in ferment, and it is unlikely that the great powers will keep out, even if they wished to do so. Ideologies are going to be in conflict in Africa, perhaps in South America, certainly in Persia, and the ideological protagonists will not be indifferent. But not every advantage is in Russian hands, far from it, and it is probable that this is acknowledged by Mr. Khruschev, and that he hopes to make a deal or prepare the way for one, whilst events are in his favour.

Indeed matters may be more hopeful than that. To all seeming what might be called the Russian and American attitudes are becoming petrified.

The Cuban disaster hasn't made America more lenient to communism. The one great danger in the cold war is that attitudes will become so hardened that one side will not be able to hear, or begin to hear, what the other is saying. Perhaps that is a danger very well understood by those who have to face it; and perhaps the "forced" meeting between Mr. Kennedy and Mr. Khruschev is a part awareness of this. Russia can in no sense be isolated from America and expect to live in reasonable peace, as—it is obvious—America cannot be isolated from Russia.

Mr. Khruschev's Troubles

And Mr. Khruschev has his troubles. In the world as it is not everything is going his way. During the past two or three years there has been a remarkable resurgence in Europe. A united Europe is not a distant dream but a practical certainty during this decade. So certain indeed that it is unlikely that this country will be able to keep out, even if it desired to do so. What goes under the forbidding name of "The Common Market" is indeed a surge for unity which is sweeping through Europe. Many things have brought this about, one of them the sense of insecurity caused by living under the shadow of Russia and virtually being protected by America.

Mr. Khruschev is faced by a potentially united Europe, federated politically as well as economically—a Europe that almost certainly will be allied to America. Laos and S. Vietnam may seem small beer compared to that.

It is unlikely that Russia wishes to rely on China for an ally. An ally of that kind could very soon become a desperate liability. Sooner or later events will force Mr. Khruschev to look to the West; and there may be efforts on his part to prevent the petrification of Russian communism as opposed to Western capitalism.

These undoubtedly are some of the major forces at work beneath the intransigencies of the moment. How can they be turned into rules for the cold war, assuming this continues?

Three Rules

Rule 1. Is anyone, anywhere, deceived by the prestige desire for reaching the moon? If there is to be a race, let there be one, but let it be frankly recognised as a contest between two powers who can afford it. Let the race become more and more a friendly one. That is possible, first by recognising the truth that scientific research is not the main motive, but the triumph of one side over the other. It is better for these triumphs to be won on the moon than on this planet.

Rule 2. After all, the sparking point in the cold war is at the danger of nuclear weapons. Nobody can really abolish them, that is to say no nation having the knowledge can say we will forget how to make them; but a rule of

law and essential spiritual agreement can be created whereby nuclear tests and the making of the weapons can be prohibited. They have been now virtually prohibited at the base, that is as nuclear tests, for two or three years (save by France). The Geneva Conference which made this possible is at present in difficulties. It ought at least be possible to keep the conference going, and the prohibition whilst it lasts, in the hope of agreement even in the distant future.

Rule 3. Let humanity flow. A daily train now runs between London and Moscow. There are regular air services. The continent of Europe and perhaps America are now almost daily becoming attached to Russia, and vice-versa, by the number of people travelling.

A VISION OF RUSSIA

By Francis Terry

ONE of the things of most interest in the past is its outlook upon the future, the hopes and fears with which people once looked forward to things to which we now look back—like old family photographs, which show us the young untried faces of the people we remember as our elders. We can compare promise with reality; we already know what was fulfilled and what failed, but, even where expectation was disappointed, our understanding of these people is deepened by our encounter with the hopes which were once there, and perhaps never wholly died from their hearts. We can feel this about individuals, about nations, and about humanity itself.

In such a spirit I have been reflecting upon the prophecies of the future of Russia which I found in a book published in 1898—nearly twenty years before the Revolution—and now long forgotten, but which came into my hands because its author, G. H. Perris, was an uncle of my wife. He died in 1919, so that he saw little himself of the working out of his prophecies. They remain like photographs in an album.

★

The book is called "Leo Tolstoy, the Grand Mujik". It is partly a study of the literary development of Tolstoy who, in 1898, was still writing. Tolstoy was also of religious interest, the Gandhi and Schweitzer of those days; and Herbert Perris, the son and brother of Unitarian ministers, shared that interest.

But his outlook was predominantly that of a political journalist with a historical background and keen progressive sympathies. He had travelled in Russia and observed the brutal oppressiveness and inefficiency of the government, the submissiveness of most of the people, the self-sacrificing tenacity of religious nonconformists, the mixture of gross superstition and pure deep piety in the crowded churches, and the simple moral earnestness of the national character. Above all, he made friends among the persecuted reformers and revolutionaries, and shared their conviction that immense changes were inevitable. He sees the Russian people as engaged in the task of adapting their moral attitude to the needs of the crisis with which they were faced, and he sees Tolstoy as a symbolic figure in this struggle.

At Petersburg (as it was then called) he stands looking at the old fortress in which generations of reformers had suffered. "Brave souls! they have carried the revolutionary spirit to heights unknown in any other country, in any other time. A hundred resonances of supreme abnegation, read in cold print, or heard from the hot lips of some who shared the fight, rise fresh in my memory. Faces of large rough men and of beautiful women people the air, and a spasm of pity wrings from me again and again the cry, *cui bono?* Right surely reaches the scaffold, wrong is more secure than ever on its bloody throne. How long, Lord? Is it for this we have inoculated the youth of the East with the ideals and discontents of the younger West? Will the Intelligence we prize so dearly, perhaps so falsely, never break through this long eclipse of light and liberty? Or can it possibly be true, after all, as the great teacher says, that force cannot kill force, nor evil cure evil; that all this heroism is wrong-headed and futile; that the real revolution which will bring in the new Russia is passing to deeper purpose on another stage, where science and art are counted a mockery, heroics of every kind a delusion, and personality a snare?

"As I wondered thus, prison and barracks were blotted out and there seemed to rise between me and the soft sun and the gleaming river a vast pavilion, into which hundreds of men and some women streamed—poor, work-worn men and women for the most part, but with a new gleam of hope on their rude faces. Once more Russia had her *Zemsky Sobor*, her popular assembly. Two speakers held the ear of all. The first was a youth in student's garb, a familiar figure to whom I warmed from the first; as the noble poetry of revolt poured white-hot from his white lips, many faces shone responsively, and many voices acclaimed him, though the mass remained inert.

"The second is a strange old man in a sheepskin; he, too, fluent, but in another tongue; he, too, poetic, but with the poetry of the forest and steppe, and the eastern *izba*: parables and sayings which flash diamond-like from many surfaces. He, too, is acclaimed by some, and the mass is perhaps more nearly touched. The excitement grows. The two men are speaking at once, and apparently against one another. 'Strike for liberty!' cries the lad. 'Strive for holiness', pleads the old *mujik*; 'be good, and ye shall be free'. 'See our brothers in the West; face the light, and raise the flag of social revolution'. 'Nay, for the only light, the greatest revolution, comes from within. In your heart and your history lie weapons stronger than bomb and barricade. Refuse to do evil and the evil will fall'. Then at the climax of the contest a city workman leaps to the front and tries to bring the two men together, to join their hands. I long to cheer, to help him. I too leap forward—and then I woke to the old sad realities—the prison and barracks behind, and the gleaming Neva before, across which the Cathedral bells are chiming out 'God save the Tsar'."

★

The actual historical development presents a very different appearance. Lenin saw to it that the revolution should be practical, not poetical. Russian progress diverged from the Western pattern. Stalin abolished the mujiks. Communism became an established success. Nothing can be seen of the imagery in that old picture—and yet, at a slower pace than could be expected, and in unapparent ways, the situation depicted in the vision may in fact be developing. For forty years the stage has been held by men who believe that people can be liberated by the efficient exercise of power. This has had some demoralising effects. But the simple moral earnestness of the Russian heart is still a characteristic of the general population: we can see it in their bearing on television screens or in reports of their newspapers and novels.

And their history is still that of a people with incredible powers of moral endurance and an unparalleled record of martyrdom. These spiritual resources have been freed from the old ecclesiastical trappings. They have not yet developed any new forms of conspicuous expression. They do not hold the stage. It is not their nature to do so. Their genius is to work unobtrusively, and by submission. The deepest thing happening in the world today may be the spiritual struggle of the Russian people to reconcile the power and efficiency of the Communist tradition with the pacific and sacrificial humanity of their older moral inheritance.

Secretary of The General Assembly to Attend Peace Conference

The Rev. John Kirby is going as an observer appointed by the General Assembly to the All Christian Peace Conference in Prague, 13-17 June, and then on to Budapest, 17-19 June. He is to preach on the Sunday morning in one of the churches in Budapest. On his way back he will call in at the Hague to have talks with the Secretariat of the I.A.R.F.

A LAYMAN'S DIARY

May 14 (Sunday). Tyrone Guthrie's talk tonight (BBC religious television), on the relationship between the Theatre and God, had not a breath of "main-stream Christianity" about it; indeed at one point he spoke explicitly of the "meaninglessness" of the doctrine of the Trinity. It was a compelling account of the way in which religion and the drama grew up side by side until they were forcibly parted by the Reformation; and how even now, though they were outwardly separate, the main function of each was a simple one, "to say 'Thank you' . . . and 'Please' . . ." Unfortunately the transmission broke down twice in the middle. Is it too much to hope that we may hear this fine talk again on BBC sound, or, better still, read it soon in the *Listener*?

★

May 15. I view with little enthusiasm the proposal to form an "Anti-Violence League", announced by Sir Thomas Moore, M.P., and Sir Percy Sillitoe. Its founders aim to extend the scope of the death penalty, to introduce judicial caning and birching, and "to counteract the activities of psychiatrists who advocate reform before punishment for the criminal, and to investigate the extent of their influence on Government committees, radio, television and similar public media." This is a distasteful subject, and it is no pleasure to go on referring to it; but there is a risk that if people of imagination and goodwill keep silent, public opinion may be stampeded into allowing Parliament to enact penal measures which are much more likely to stimulate violence than to restrain it. However I still hope that decency will prevail.

★

May 16. Today, in committee on the Criminal Justice Bill, the House of Lords rejected a proposal to introduce judicial corporal punishment for offenders under 21. This is very good news, as it had been thought quite likely that the clause—already rejected once in the Commons—might be passed by the Lords and might then succeed at a second attempt in the Commons. It was good to see that the Government, through the Lord Chancellor, wholeheartedly opposed the clause and managed to muster 88 votes (against 31) to throw it out. Let us hope that the issue is now dead. It is distracting attention too much from genuine penal reform—like the introduction of after-school training centres for young probationers, of the type which is proving so successful in Boston, Massachusetts. Last March, at the Howard League for Penal Reform, I heard a first-hand account of the Boston centre. We have nothing like it in this country, and we should not be too proud to learn from successful experience in the U.S.A.

★

May 18. My wife is the family gardener, and I am sure that even in her most loyal moments she would hardly pretend that I have green fingers. But I did once have a spell of gardening glory, and the results are happily still visible round our house. When we moved from Lancashire to London about seven years ago, I had just read *The Heather Garden*, by Fred J. Chapple, a wonderfully practical book, well illustrated, about planting and growing almost every kind of heath in almost every kind of soil. Inspired by Mr. Chapple's enthusiasm (and his promise that, once established, a plot of heather needs only ten minutes' weeding *a year*?), I persuaded several varieties of *erica carnea*, *erica mediterranea* and *calluna vulgaris* to take root in the unfriendly clay of North London, and they are still flourishing. *The Heather Garden* has just come out in a second edition (Collingridge, 25s.). I hope it will go on making converts to heath growing; it fully deserves to sell widely, not least because it is written in such an attractive style that it can be read with much enjoyment simply as "a good book".

★

May 19. The National Association for Mental Health have just brought out a new Publications List of their own books and of many other publications on mental health which can be obtained from them (at 39 Queen Anne Street, London, W.1). *Religion and Mental Health* (1s. 6d.) contains several papers which are of special interest in the light of the exchanges in today's *Inquirer* between the Rev. Charles Bartlett and the Rev. Donald Maw, about the proper relationship between the minister and the psychiatrist. (Personally I think they are both right.) Dr. T. A. Ratcliffe's *Discipline and the Child* (1s. 6d.) at first reading seems to say no more than "think it out for yourself" to parents; but a second and a third reading reveal that the simplicity of his writing embodies a great deal of helpful thought. And the many people who have been looking for something short but authoritative on the new mental health legislation will be glad to know of *The N.A.M.H. Guide to the Mental Health Act*, 1959 (36 pages, 2s. 6d.) which has just come out this week (the standard textbook costs £4 15s. !).

★

May 20. Now and then one gets an unexpected and startling glimpse of the child's-eye view of the world. David and I were on the top of a bus today, and we passed one of the "drive carefully" posters devised by the Royal Society for the Prevention of Accidents. Beneath the face of an elderly man were the words

STAY ALIVE
to the Over-Sixties

"What does that mean?" David asked. "What do you think?" I replied. He thought for a moment, then said seriously, "I think it means that people should try to stay alive till they're sixty. Some people only stay alive till they're *two*, and then they put plastic bags over their heads." *RoSPA* should surely feel satisfied that the spirit, if not always the letter, of their excellent propaganda is percolating through to the youngest of their readers.

SURVIVAL AFTER DEATH

By J. K. Gandy

WE are all interested in the question of survival (and certainly we are all concerned in it, whether we like it or not ?). It is a subject that engages the attention of non-religious people also, and it forms one of the bridges over which they may cross into a religious fold. Thus it is of especial interest that a scientific investigation under this title has just been carried out, on a world-wide scale, by Dr. Ian Stevenson, Head of the Dept. of Psychiatry, in the Virginia University Medical School. Dr. Stevenson's essay *The Evidence For Survival* by Ian Stevenson, M.D., has been awarded the William James prize.

The author adopted an original line of approach to the problem of survival in that, while accepting as valid the method of enquiry pursued by such as the Cambridge philosopher Prof. C. D. Broad, he decided to examine by scientific methods the cases of persons claiming to have lived on our planet before. The empirical attitude of verification, dear to the hearts of contemporary philosophers, was adopted throughout, followed by a critical analysis of the data obtained. The result is a fascinating series of narratives covering many countries in both East and West, and the general analysis of the cases establishes to Dr. Stevenson's satisfaction that, while individual claims may fail to pass scientific tests, the accumulation of evidence points to the fact of survival from one life to another. It may, for example, be perfectly true that fraud can account for a proportion of the claims made, but certainly not for all of them, and it is in any case extremely difficult to concoct a water-tight fraud where claims to survival are concerned, as too many people are involved for it to be possible to evade an investigation conducted on verificationist lines.

★

Perhaps the best way of giving an idea of what Dr. Stevenson's enquiry was concerned to investigate is to cite one example among those listed. On March 15th, 1930, Alexandrina Samona, five-year-old daughter of Dr. and Mrs. Carmelo Samona, of Palermo, Sicily, died of meningitis. Three days later, Mrs. Samona had a dream in which Alexandrina appeared to her and said: "Mother, do not cry any more. I have not left you for good; I shall come back again, little, like this." In the dream

the child gestured with her hand to indicate a small baby. The same dream occurred again three days later. Communications along the same lines were obtained through séances at which Alexandrina foretold her return as a new baby, adding that she would be one of twins. This was a great surprise to her parents for the very good reason that an operation on Mrs. Samona was thought to have made pregnancy almost impossible for her, and the forecast that she would give birth to twins seemed extremely unlikely to be fulfilled. However, within one year, Mrs. Samona did give birth to twin girls. The prophecy had come true against overwhelming odds.

The second phase in the verification of Alexandrina's re-appearance in the new child was her growth into just such another little girl as the first had been. They were both left-handed (none of the other children of Dr. Samona was left-handed); they both had hyperaemia of the left eye, slight seborrhea of the right ear, and facial asymmetry. In addition, Dr. Samona stated that :

> " I can affirm in the most positive manner that, in every way, except that the hair and eyes are a little lighter, the resemblance continues to be perfect. But even more than on the physical side, the psychological similarity in the child gives further and greater interest. Alexandrina is indifferent to dolls, and prefers to play with children of her own age, as did the first Alexandrina. Like her, too, she is always anxious that her little hands should be scrupulously clean, and she shares the first Alexandrina's repugnance for cheese, or soup with the least taste of cheese in it . . . it is a great amusement to her to pull out the stockings from the chest of drawers, and play with them, as it was to her sister."

Dr. Samona added to this list of identical traits of character such as further compelling details as that both Alexandrinas liked pulling on adults' stockings far too large for them, and walking around in them, playfully altering people's names, such as changing Angelina into Angellanna, etc.

★

Having improved on most cases of remembered survival by forecasting the circumstances of future birth, and then displaying perfect continuity of both physique and temperament, Alexandrina then consciously recalled experiences she had had in her previous life. At the age of eight, she exclaimed, on being told she was to visit Monreale and see the sights : " But Mother, I know Monreale. I have seen it already." When informed that she had never been there, Alexandrina replied : " Oh yes, I went there. Don't you remember the great church with a very large statue of a man with his arms held open, on the roof ? And don't you remember we went there with a lady who had horns, and that we met some little red priests in the town ? "

Mrs. Samona did in fact recollect, on being reminded by Alexandrina, that they had been to Monreale together, a few months before the child died, and that they had taken with them a lady with excrescences on her forehead (" horns "), who had come to Palermo for a medical consultation. They had also met a group of young Greek priests, with red ornamentation on their robes. As the child had recalled personal incidents, and not just scenes, at Monreale, it was clear that she could not have derived the facts from a picture, or photograph, of the place. Further, Mrs. Samona only remembered with difficulty what had happened, when Alexandrina mentioned it herself, so it is extremely unlikely that her mother had told her.

★

The minute detail of the Samona case, as reported by Dr. Samona, and the fact that it adds to the usual retrocognitive evidence for survival (" I remember being so-and-so ") the further precognitive data provided by Alexandrina (" I shall come back to you as a little child again "), added to the astonishing similarity in appearance and behaviour of the two Alexandrinas, makes it an especially telling contribution to the variety of evidence assembled, and analysed, by Dr. Stevenson. We must also bear in mind the medical background of the Samona family. It is certainly most plausible that an infantile soul should be given a proper chance to develop, by returning to a life from which it had been prematurely cut off, and in this case it happened to return (apparently because of the great grief of its parents) to the same family. There are many other intriguing cases examined in Dr. Stevenson's book, together with a penetrating analysis of the survey as a whole, from which the author draws the conclusion that survival is a fact. A most cheering and humane light is thus shed upon religion, which is shown to be perfectly compatible with scientific investigation. This is certainly a book to bridge the gap between the rational, thinking Christian and the intelligent Humanist, and it is very much in the tradition of religious psychology, as founded by William James, in whose honour the competition was inaugurated. We may look forward to further enlightening contributions from Dr. Stevenson as his world census of cases continues.

NOTE.—*The Evidence For Survival* is obtainable in this country, price 2s., from M. C. Peto, 16 Kingswood Road, Tadworth, Surrey.

THE SCOTTISH UNITARIAN ASSOCIATION MEETING—1961

By Dr. June Bell

I AM fast becoming annually reconvinced of the value of a residential weekend for district meetings. I have no figures whatever to go on except our own, but perhaps this will call some forth : what district association meetings can boast an attendance of very nearly one-fifth their total church membership eating and conferring under one roof, and the furthest of those churches 142 miles apart ?

What suits some won't suit others, no doubt, but Garth suits us to a T—in fact from Saturday lunch to a Sunday high tea. We have the Scottish Unitarian Sunday School Union to thank for initiating the idea of a whole weekend of it, I believe, and from their beginnings years ago has grown an occasion incorporating Scottish Unitarian Association business and executive meetings, SUYPL business meeting and conference, Women's League conference, SUSSU conference, united Sunday morning service and of course the annual meeting of the SUSSU, which retains first place on the programme, in honour of its original precedence, maybe.

It hardly sounds as though there would be time left to eat and sleep, but there is : time too to soak up the indescribable beauties of mountain, loch and river, of early summer leaves and flowers, and the brilliant sun of the " long bright periods " which alternated with sudden deluge both days : time after dark to enjoy the evening's entertainment by volunteers from all four churches, among whom Mr. Foote still takes the best round of applause ; and time from the moment of departure from our own cities early on Saturday till our return some thirty-six hours later.

★

This sense of community is a kind of local and wider echo of the sense of being a denomination and not just " our church ", which is felt by the fortunate few who can attend the General Assembly Meetings. It is enhanced for us always by the proximity in time to those meetings—to which fifteen people present at Garth had been this year—and very much more so by our various visitors, who keep us alive to the fact that though we may be far and few we are part of a wider community.

Scotland is never without visitors from the States, and we were no exception this year, welcoming an American student at Edinburgh University, Miss Pat Daigh, and Mr. and Mrs. MacDonald, American Unitarians now resident in Scotland. The wide interest which Unitarianism evokes was shown by the presence with is of Miss Schmidt from Sweden, and Miss Krishna Gorowara, a lecturer in English in Delhi University at present staying in Glasgow.

Our visiting speakers were all from England—the Rev. J. Harry Smith, accompanied by his wife ; the Rev. Joyce Hazelhurst and Leonard Smith. Last, but very far from least

came two of Leonard's colleagues who will soon be making a more prolonged stay in Scotland. Mr. Alan Kirby, who will be inducted in Glasgow in July, and Mr. Douglas Webster, who will start in the Dundee church soon after.

By the end of the year all four Scottish pulpits will be occupied. The Rev. Colin Gibson from Adelaide will join the newly settled ministers of Glasgow and Dundee when he comes to start his term of ministry in Aberdeen sometime in the autumn. A year ago, we had begun to feel that the tide in Scottish affairs had begun to turn—it was no ill-judged guess. It is sad indeed that as that tide began to rise, one who would have rejoiced much in this new and healthy situation, stepped into his ship of death for the voyage of oblivion. We paid our tribute in silence to Wallace Tavener, absent from meetings he seldom missed, but not from our memories.

★

This was as well a conference weekend. Mr. Harry Smith provoked much discussion by his talk on "The Unitarian Impact on Society—Retrospect and Prospect". That it was a humorous talk need hardly be mentioned, but it was certainly also a serious one. Society, he took it, meant simply, people: people with a right to bread, brotherhood and beauty. In a Welfare State we can no longer make our impact by providing these; perhaps we can make it by helping people in and through fellowship to find a life-dominating viewpoint which will give a wise understanding of the rights to brotherhood, bread and beauty. He urged especially a fresh approach to religious education at all ages—by which he meant *all* ages. During discussion, Mr. Morrison (Aberdeen) queried whether the traditional form of the service at the G.A. Meetings was rightly designed to have a good impact on society, while Mr. Fallside (Edinburgh) felt that more effort could be made in Scotland to contact potential Unitarians in the industrial belt away from the four major cities with the formation of fellowships. (In this connection, we look to the visit of the Rev. R. Gibbs in September.) The question of advertising was introduced by Mr. J. C. Yuill (Glasgow), who took over the Presidency of the S.U.A. this year from Rev. Bruce Findlow. In the discussion which followed, Mrs. Foote had perhaps the best last word, that "we ourselves are the best advertisement for our church."

Miss Hazelhurst was worked hard, addressing two Sunday morning meetings in quick succession. First, "Ought we to influence our children, and if so, how?" The answer seemed to be, with reservations, yes. Fearful as we must rightly be of brain-washing, sub-liminal stimuli, sleep-teaching and the like, which damage the free mind, we must realise that every movement must have some opinion it is prepared to pass on or it can't exist. Our own Sunday School teaching does not set out to damage a free mind and "turn it into a receptive sponge" but to nourish it. We can introduce children (in Sunday School) to a community where they belong and where they are encouraged to be their best selves. Discussion ended with the all too true conclusion that you can only put over to a child what you yourself believe.

Next, "Women's Meetings—dead or alive?"—and Miss Hazelhurst kept the Women's League (and Mr. Street) very much alive and laughing. Even her descriptions of "dead" meetings, depressing as they were, were delivered with an eye to the funny side of it.

★

Young people never seem to rise early on Sunday morning at home, but they manage it at Garth. They conferred at 8.45, about thirty of them, and discussed Leonard Smith's views on the "Minister and Organisation of the Unitarian Church of tomorrow". He brought well home to his hearers the acuteness of the minister shortage, and suggested that the minister of the future may have to travel from church to church to cover the necessary field. He did not at all feel that it was desirable that churches should do without ministers even though they often have to, and suggested that the Unitarian impact on society begins at fellowship level, and that lay preachers might act as leaders in a group of churches while a strong leader kept fellowship activities going. The minister is important in that he has a personal interest in each individual: could a lay person do this? It is interesting to find Leonard added his contribution to the community awareness of the weekend—"People in every congregation should feel concern and responsibility for all churches, not just their own". So end the notes Mary Halliday made for me at the Youth Meeting; a good note to end on, and one which Scotland's four congregations will carry about in real earnest for the next two years.

THE SPIRIT OF PRAYER

WE come into Thy presence O Lord of Life, as children of our own time and place, type of the common man, marked and conditioned by our own mortality. Of our immortal selves we catch but glimpses, we recall faint memories, we cherish slender hopes. We look only a little way behind and before, we know only a little of ourselves for so often we fear the inward look, we are too busy to look upward to that which is higher than ourselves.

We are glad for times set apart for worship and prayer, times which give pause to our hurrying feet and worrying minds, to give us a moment of truth or revelation or understanding which adds something to our lives; a new dimension of thought, or a new sense of purpose, or a new depth of peace, or a new power of love, because we have come nearer to that which is highest, holiest and truest. We are glad for all the voices of men which echo Thy voice, the thoughts which mirror Thy thoughts, the deeds which are channels of Thy love in the living world.

In our day which shows so much of indifference and apathy, of despair, and disorder of mind, we cannot easily say with our fathers that God's in His Heaven, all is right with the world; but we would have faith that all can be well, that knowing the worst we yet believe that all can be well in the measure that we who are Thy children choose to know and love and serve Thee in the nigs of our imperfect mortal lives. Make us instruments of Thy purposes, O God, in this our day.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

God as a Person

SIR: The contributor of your front-page article on May 20 will, I am sure, welcome discussion. He sees the infinite universe as God's body, and its integrated unity as proof of God's personality, of which our personalities are finite replicas. He sees this as a fact, not as a possible analogy which should not be taken literally. But it seems open to objection.

It is untrue that "the scientist works on the assumption that it (the universe) is a complete cosmic unity"; he has no need of this very general idea, and makes no use of it. He merely studies some aspect of the world, and tries to find regularities in it. There is no common ground of all the sciences, and nothing compels us to say that everything forms "one stupendous whole", of which descriptions like personality can be given. We have been bewitched by the word "universe", as Bertrand Russell shows in *Mysticism and Logic*.

Your contributor's further argument does not seem to follow. He sees God as the cosmic person, whose body is the universe, and ourselves as "finite replicas of the one true personality". If so, here is a relation between whole and part of which no other example can be given. No horse, for instance, consists of a large number of miniature horses, or replicas of itself. Argument for divine personality cannot be thus based.

He further states that God's mind is "trying to persuade it (his body, the universe) to act as a moral whole (especially its more rebellious elements), drawing us ever onwards towards its own fulfilment". On what scale are we talking here? If in terms of suns and galaxies, there seems no trend towards moral fulfilment, and no rebellious

elements; if in terms of human history, we are inflating ourselves to cosmic importance, and it is we who are God's body. In either case, it is difficult to take seriously a picture of God's mind trying to persuade his body to behave morally.

I am sure that a valid theology is possible, but not in these terms.

Oxford. Yours, H. L. Short.

Liberties of the Mind

Sir: We are told that Unitarianism now has a pantheist fringe. Since pantheism and humanism are by no means new isms in society, having been with us for centuries, I should have thought that a movement giving freedom of thought would always have contained them both. Many such have contributed greatly to man's progress, even though they tend to be reactionaries. The danger is when they set themselves up as guides with torches, failing to realise they have only a partial truth to tell. This can be psychologically dangerous.

As a Unitarian convert, I have often found it most difficult to find a constant among the conflicting views of our laymen and specialists. An analysis in "Liberties of the Mind", by Charles Morgan, was very helpful to me. He sees, in the main, three forces running through society:—

Classicism, in its extreme, tending to dogmatism.
Romanticism, in its extreme, tending to pantheism.
Materialism, in its extreme, tending to humanism.

History shows that all these types have their day, and serve a purpose. God works in mysterious ways. I look forward, with the speaker at the G.A. Meetings, to the time when all our "isms" have become "wasms".

Leicester. Yours, Joan Evans.

The Bantu

Sir: I made it clear in my letter that I did not know whether Layman was referring to the Africans of the Union of South Africa or to those of Africa as a whole, and I gave answers covering both possibilities. There are no characters, however, that are possessed by all the black tribes of the Union of South Africa but are not possessed by any of the black tribes of the rest of the continent.

It happens that I have some claim to call myself a Bantu. As I mentioned in your columns a few years ago, I am the "blood-brother" of a Bantu, and my father was the blood-brother of his father, and my great-uncle (Samuel Baker, the African explorer) of his grandfather. As an Englishman and blood-brother of a Bantu, I deplore all cruelty, by whom so ever it may be committed. I also deplore racially selective condonation of cruelty.

Oxford. Yours, John R. Baker.

Unitarians and Christian Aid Week

Sir: The experience of your correspondent on the subject of charitable bodies (May 20) probably has many parallels. The Unitarian church in Colne has never been invited to share the activities of Christian Aid Week, despite the fact that it is permanently engaged in efforts to raise money, clothing and blankets in many north-east Lancashire and West Riding towns on behalf of the Oxford Committee; that I have organised three major appeals in Colne since 1956, and was Secretary of the Borough's W.R.Y. Committee.

In my case the reason is simple. We are not a member of the Colne Council of Churches, therefore we are excluded. When, in view of this, I decided this year to announce in the press that my church would be open during Christian Aid Week for gifts in kind for the Oxford Committee, I was quickly informed by the Council's Secretary that my action was discourteous and prejudicial to the "official" campaign. Seemingly, I should have consulted the Council before taking action. Informing them beforehand, which I did, was not enough.

In situations like this no doubt many Unitarians decide to sit back and say nothing rather than become embroiled in what they would describe as an unedifying affray with their orthodox brethren. For myself I am tired of playing the gentleman. I have turned the other cheek long enough. It is time we Unitarians ceased being paralysed by the words tolerance and respectability and woke up to the fact that if we do not stand up and fight we shall slide into oblivion like many a cause before us.

By controversial letters in the local press and such action as mentioned above, the people of Colne know of the existence of a Unitarian church. They may not agree, they may not join (some do both), but at least they know we exist, and that is better than the situation in which many of our churches find themselves today—side-street nonentities, virtually unknown, ineffective, outcasts on the fringe of a world still bigoted and intolerant. Silence has achieved nothing, nor ever will. Unity is an unrealistic dream. We have chosen our trail; we must blaze it or be shot in and suffocated.

Colne, Lancashire. Yours, etc., Geoffrey W. Pettit.

Sir: The relations between Unitarians and the other denominations seem to differ considerably according to localities; at least that has been my experience of some 25 years. In some places there is a hostility on the part of the orthodox, in others a boycott; in some the relations are friendly up to a point, in others there is more co-operation. In Atherton this is the third year that the Unitarians have taken an active part in the Christian Aid (Inter-Church Aid) Week, by being responsible for the distribution and collection of envelopes in a particular section of the township, as the Anglicans and Free Churches for other sections. I happen to live in the area covered by ourselves, but some of our congregation had the envelopes delivered by the Anglicans or Methodists. Last year I was invited by the vicar to take part in a united service in the Parish Church in connection with the Week, and I did so.

We are assured that Inter-Church Aid is really under inter-denominational administration, thought I doubt whether any Unitarians are on any of the staffs, and that no denominational tests are applied to the recipients of aid. I wonder whether the Unitarians in my colleague's town would be accepted if they offered their co-operation for the Christian Aid Week. If they were refused, there would be some grounds for protest in the local press—a means of influencing the "public image".

I agree with my colleague on the matter of Dr. Barnardo's Homes; the revelation to which he refers was certainly a shocking one.

Atherton, Manchester. Yours, Kenneth Twinn.

Sir: "Unitarian Minister" wonders why his church has never been asked to take part in Christian Aid Week. Perhaps the reason is that the other churches do not realise that his church is able and willing to do so. I suggest that before next May he gets in touch with the senior vicar in his town and offers to take over part of an Anglican parish for the purpose of house-to-house collection. (In Christian Aid Week the Anglican parish is always the local unit.)

Until last year our church at Lewisham was never asked to participate in Christian Aid Week. However, when we volunteered to help, the other churches were only too delighted to allow us to do so. We now take over nearly half the Anglican parish of St. Swithun's, Hither Green, and in the course of the week visit some 1,000 households. This is a big undertaking for a small congregation, but it is well worthwhile. Apart from anything else it provides us with an opportunity to show that in any work of practical Christian service the Unitarian church is anxious to take its full share.

Lewisham. Yours, Jeremy Goring.

Hubert Woodford

Sir: May I be allowed to send a few lines of appreciation of the Rev. H. G. Woodford, who passed from our midst on Tuesday, May 16th.

It has become commonplace to say after a person's death that the world will be a poorer place without him; but this it will, indeed, be. For those of us who have been privileged to know him over the last 30 or 40 years, as friend and counsellor, it is difficult to realise, that, after his long life, he has now passed beyond our sight.

To me, he was the embodiment of the true Christian. I never heard him say an unkind word about anyone in the whole of his life. Always he was there to comfort, help and guide, in every vicissitude of life, and he always knew just what to say. He could always feel for people, and knew what they were suffering, even if he had never experienced it himself—a rare gift. A fine preacher, with a rich, pleasing voice, we who were privileged to hear him week by week at our Glossop church will have much that is memorable to carry us on, after his long ministry there. Truth, beauty and goodness, often the subject matter of his sermons, were also the "watchword" of his own life: the pursuit of truth, the appreciation of beauty, and the practice of true goodness.

He had the most highly developed sense of beauty of anyone I have ever known, whether it be of fine music, poetry, or literature, or in people. It was always perfectly natural to him to see the best: "tongues in trees, books in the running brooks, sermons in stones and good in everything". He quoted *ad. infinitum*, and was never boring. Suddenly it would burst forth, in the middle of a conversation, a burst of poetic vision, spontaneous, natural, from Adelaide Procter to Wordsworth, or Francis Thompson, all were beloved of him. His fine, melodious voice enriched the most commonplace lines. "Turn but a stone, and start a wing." Somewhere, hidden behind the world's "estranged faces", he could always trace "the many splendoured thing".

I must mention his great love of nature, because I think this was, above all, the most deeply implanted, because it was in his latter years he found the true "Man of solitude" in the country walks he made in the vicinity of Macclesfield where he lived. I believe it was, during those years after his retirement, that he came to terms with life more truly than in any of his other experiences. It was a fitting end to his life that he was at last perfectly attuned to.

Mortimer Common. Yours, Marjorie Easter.

Continued on page 9

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 4, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cuhan Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. Mather
ALTRINCHAM, Dunham Road Chapel, 11, Rev. P. B. Godfrey, 6.30, Mrs. Sheila Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIDDLE GREEN (nr. Stevenage), Unitarian Church, 11, Mr. C. S. Dench
BILLINGHURST, Free Church, High Street, 11, Miss L. M. Hammond
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (June 11), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. John Kielty
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. Joyce Harlestone
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Sherwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Wednesbury, 3, and Hallwell Road, 6.30, Rev. Kenneth Wright
BOPTON (Lisbon,) Unitarian Chapel, Spain Lane, 6.30 Rev. Henry Hall.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIMPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertles 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. N. Bacon
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. John Pickston
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss C. T. Hereford, 6.30 Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Unitarian and Free Christian Church, Framfield Road, 11, Children's Service, 6.30, Rev. G. Kessell
DENTON, Wilton Street Chapel, 11 and 6.30, Student
DERBY, Friar Gate, Unitarian Chapel, 6.30, Revs. C. G. Bolam and A. B. Downing
DITCHLING, Old Meeting House 10.45, Rev. J. E. Walker
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fenton
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kreeham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Student
DUNDEE, Unitarian Church, 93, Constitution Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Mr. J. D. Marwick
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Maurice-Kilgour
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Fairfield Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GOSBERTON, Meadrow Chapel (Fleetgreen), 6.30, Rev. G. Mabel Beard
GUILDFORD, Ward Street Church, 11, Rev. Magnus Ratter
HALE CHAPEL, Hale Barns, 10.45, Rev. G. J. Price, 6.30, Mrs. C. H. Bartlett
HALIFAX, Northgate End, 10.45, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dunbrie Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martyn Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Pitow (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KNUTSFORD, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
LEICESTER, Narborough Road, 11, Junior Church, as Great Meeting
LEICESTER, The Great Meeting, East Bond Street, 3 (only) Revs. C. G. Bolam and A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenworthy
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Trowell
LIVERPOOL, Renshaw Street Free Church, 11, Rev. C. A. Pryce
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrow
LIVERPOOL, Gateacre Chapel, 11, Mr. W. Hellawell 6.30, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. Pryce
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Kerr Short
LONDON, Bell Street, Edgware Road, 6, Rev. E. D. Dowse
LONDON, Brockham Mission and Stanford Street Chapel, 6.30, Mr. James Wilson
LONDON, Brixton Hills Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Gustave Spiers, 6.30, Mr. J. Nicholson
LONDON, Finsbury Park, Upper Lane, 11, Rev. Robert Tayler
LONDON, Golders Green, Hoop Lane, 11, Miss M. E. Gaskell, 6.30, Rev. Magnus Ratter
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. E. E. Grimmond
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maie
LONDON, Hanwell, High Road, 11 and 6.30, Rev. T. E. Dickson
LONDON, Islington, Upper Street, 6.30 Rev. A. V. Pite
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Joseph Gordon
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Gustave Spiers
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wilfred M. Lewis
LONDON, Stepney Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Ronald Tamplin
LONDON, Stockwell, West Hill Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. G. H. Harrison
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Augustus Pearson (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mrs. E. Savage
LYTHAM (Ft. Annes (Ansdell) Channing Road, 11, Rev. E. W. Drakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. Dunbrie Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Student
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (June 11), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30 Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale) Bethlehem Unitarian Church, 2.30 and 6, Rev. B. Gill
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Derek Stedman
NORTHAMPTON, Kettering Road, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsley
NOTTINGHAM, High Pavement Chapel, 10.45, Supply, 6.30, Mrs. M. Herbert
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. C. G. Bolam
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Student, 6, Rev. G. W. Pitts
PARK LANE CHAPEL, nr. Wigan, 11, Rev. Gordon L. Clarke, 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dubnell
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Stucker
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Rev. H. Chandler
RYDDOTH CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Student
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. Rollins
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. T. H. Jones
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30 Rev. L. J. Hume
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. John Church
SOUTHEND-ON-SEA, Disraeli Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Student
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, Rev. G. L. Clarke
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Pleasant Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Mr. I. Knowles
THORNTON, Unitarian Church, 10.45, Mr. P. Sibbit, 6, Mr. J. E. Thomas
TIDESLEY, Unity Church off The Terrace, 11, Rev. Charles Eaton
TROWBRIDGE, Cottage Unitarian Church, 11, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. G. Craig
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wirth
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. Strachan
WILMSLOW, Dean Row, 10.45, Rev. Stanley R. Butler, Styal, 3, Rev. Stanley R. Butler
YORK, St. Saviourgate Chapel, 6.30, Mr. J. Walker

THE NATIONAL Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Collins(ad Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitchett, 132 Duke Street, Scarborough, West Australia.
SYDNEY COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply, Manse Telephone LA 5325
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. Lawrence Moore
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Shearer

NEW ZEALAND

AUCKLAND, Unitarian Church, Fanshawe Road, 10.30, Children's Programme, 7, Mr. M. J. Wood
WELLINGTON, Service suspended—Enquiries—Miss Warren, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

THE LINDSEY PRESS

ALIENATION AND FELLOWSHIP
by Dr. D. Russell Davis
Reader in Medical Psychology, Cambridge
Essex Hall Lecture 1961
2s. by post 2s. 2d.

TOWARDS A NEW THEOLOGY
by S. P. Whitehouse, M.A., B.Litt.
Essex Hall Lecture 1960
2s. by post 2s. 2d.

THE WAY OF PRAYER
A Manual of Daily Prayers and Readings
2s. by post 2s. 2d.

SUPREME HOURS
Selections from the Prayers, Sermons and Verse of
W. G. Tarrant, B.A.
2s. by post 2s. 6d.

THE LINDSEY PRESS
ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

Death

Mossop.—On May 27th, 1961, at Egremont, St. John's Road, Knutsford, Florence, beloved wife of the Rev. Stanley Mossop, and mother of Walter and Raymond Austin, and Mary Thwaite, née Austin, in her 81st year.

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Telephone Number

Rev. R. H. Barker, Maryland 8861.

(continued from page 6)

Joining The R.S.P.C.A.

Sir: The official statement of the R.S.P.C.A. is that it is opposed to all hunting for sport. Needless to say, I subscribe to this wholeheartedly. The statement goes on to say that the fox presents peculiar problems. It must be kept down, but the alternatives to hunting known so far involve more suffering to foxes. Therefore the Society does not oppose hunting *as a method of control*. The only authoritative investigation of the issue that has been made was that of the Committee on Cruelty to Wild Animals appointed by the last Labour Government. It included a veterinary surgeon of the greatest eminence. It said that, if hunting were prohibited, this would "undoubtedly lead to the use of more cruel methods". The R.S.P.C.A. is offering £1,000 for a humane method of fox control. It was the anti-hunting-at-all-costs people who tried to capture the R.S.P.C.A. by becoming members who started this business and only then did hunting people join in numbers. I hope the former are satisfied with the result.

Cambridge. Yours, R. F. Rattray.

Treasurer, World Congress of Faiths

The Rev. John Rowland, Unitarian Minister at Brighton, has been for some months a member of the Executive Committee of the World Congress of Faiths, of which the Rev. R. W. Sorensen, M.P., is Chairman. At a recent meeting Mr. Rowland was asked to become Hon. Treasurer of the World Congress of Faiths, and has accepted the invitation.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 0d. minimum. Each additional line, 2s. 0d.
Miscellaneous—Prepaid
6d. per word, minimum 8s.
W. Heffer Sons Press Organisation Limited
Kingsgate House, 113, Holborn, London, W.C.1
Telephone: CHAncery 8752
Display Rates on Application Special Terms for a Series

Holiday Accommodation

All desiring warmth, comfort and good food in small friendly Hotel should write for illustrated brochure. Central heating everywhere when weather cool until end May. Facing full south in "Britain's Best Climate" (town claim). Twin-bedded. Vacancies from 6½ gns. or singles at Annexe adjoining Rose Gardens. Convalescents welcome. Normanhurst, Sea Front, St. Leonards, Sussex. (Premier position.) Phone Hastings 4784.

Summer Vacancies

Book now for remaining summer vacancies; few singles June. Twin-bedded. June and July. An American said "No sea front as good in the States". NORMANHURST, as above.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 6s. 0d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.
Address: 14 Gordon Square, London, W.C.1.
TEL.: BUS 7334 Editorial: BUS 2912

Summer Flat

FURNISHED FLAT.—Premier position overlooking Rose Gardens and sea. Sleep 5/6. Two bedrooms, sitting room, kitchen, bathroom. Linen provided. Available June 10 gns., July 12 gns., August and September 14 gns. weekly. Secretary, Normanhurst Hotel, 12, Eversfield Place, St. Leonards-on-Sea, Sussex.

Men or Machines

Isle of Wight, Sunday, 11th June.—Rev. Basil Viney of Lewes will be preaching at Newport, 6.30 p.m.; subject—"Men or Machines?" All welcome.

Holidays Abroad

UNITARIANS WHO SEEK THE SUN, join with kindred spirits, Riva/Brunnen/Davos (August 6th-20th), attend I.A.R.F. Congress. Lone travellers welcome. Personally conducted. Write Rev. Parkinson, 10a Westbourne Grove, Scarborough.

Engagement

The engagement is announced between Mr. Werner Richard Mattersdorff, B.A., D.H.A., of 3210, Forbes Avenue, Pittsburgh, Pennsylvania, U.S.A., and Miss Anna Rosemary Hancock, of 9, Wellington Street, St. Catharines, Ontario, Canada.

Cinema

The Academy Cinema is showing a new and magnificent production of *Macbeth*, directed by George Schaefer, known for his work in the American theatre. It is a film that leaves one breathless, for added to the play there is so much to assimilate in the splendour of Scottish landscape and rich colour of tapestries and dress. Inevitably one compares the film with previous versions, namely Orson Welles' *Macbeth* and the Japanese *Throne of Blood*, although the three versions have only two things in common, the terror of the story and superb acting of the principals.

Schaefer's version is realistic—to quote Macbeth!—"to the last syllable", and not a syllable is lost. Meticulous detail of dress and armour, hooting owls and blood-red hands all point to a desire for perfection; and perfection there is. And yet one wonders if the magnificence of Orson Welles, the lines thrown away here and there, the starkness of a black and white film (instead of Technicolor), did not come nearer to the mood of the play. This is not to detract from the performances of Maurice Evans and Judith Anderson as the Macbeths. They could not be bettered. It is to question the conception of the film of the play. But no matter, even if you would not agree with this view, the film should not be missed. A *Macbeth* that compares with this is not likely to come our way for many years.

B.I.

Printed by SOUTH SIDE RECORDING, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 24, Golden Square, W.C.1.—Manager (Publication) JOHN HEYWOOD. Thursday, dated June 3, 1961.